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Ruling Ideas of Our Lord. By C. F. D'ARCY, D.D. [Christian Study Manuals.] New York: A. C. Armstrong & Son, 1901. Pp. 158. \$0.60.

This manual accomplishes its purpose. It seeks to show what receives the emphasis in the four gospels. The author makes no critical investigation of the sources of Christ's teaching. To him "the words of our Lord shine by their own light, they carry with them their own credentials;" and the fourth gospel is received as of equal authority with the synoptics, the differences between them being regarded as due to differences in the people addressed, since Jesus adapted himself to different classes of hearers.

The ethical teachings of Jesus, gathered chiefly from the Sermon on the Mount, are found to center around four ideas: the kingdom, the pure heart, the great example, and life and growth. The kingdom is a social blessing, whose laws are not precepts, but principles, the most comprehensive of which is love. In the pure heart love must be the motive. God is the great example: "all realization of good character in human creatures is, so far as it goes, an imitation of God, a reproduction of the divine." Hence the incarnate Christ is a manifestation of the ideal as a concrete reality. Morality, actuated by love, is the principle of cohesion in society.

The religious ideas of Jesus, treated in the second part of the book, and found chiefly in the fourth gospel, center around the three persons of the Trinity. Jesus was intensely conscious of God's presence, and the fatherhood of God is characteristic of his teaching. Salvation means the recognition of the Father's love and compliance with it. Jesus' humility and self-assertion are the paradox which necessitates the doctrine of his deity. The soul can recognize what he was, for his was a perfect brotherhood with man. The incarnation, by which Christ brings God and man into one and unites them in himself, is the essence of the atonement.

The chief defects of the book are: (1) its disregard of the results of the historical and literary criticism of the gospels; (2) the author's occasional bondage to theological terms which have lost their meaning, or have attained so many meanings as to indicate no distinct idea; "ransom" and "atonement" are terms freely used, and yet not one of his many definitions defines (p. 115). But the book is written with a large spirit and a true insight; and the style also is good. It might serve as an introduction to a larger study of the teaching of Jesus, and would be adapted for use with Bible classes in the Sunday school.

For such a purpose, however, it is by no means the equal of Professor Stevens's *Teaching of Jesus*, which was recently published (see BIBLICAL WORLD, March, 1902, pp. 229-31).

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The Early Church. Its History and Literature. By PROFESSOR JAMES ORR, M.A., D.D., United Free Church College, Glasgow. [Christian Study Manuals.] New York: A. C. Armstrong & Son, 1901. Pp. 146. \$0.60.

This book, though small, contains a large amount of information. It reflects everywhere the solid learning of the author and his large acquaintance with the ante-Nicene period of Christian history. It is not a compilation from the larger works, but is based upon the sources. The matter is condensed, the treatment is original, and the style is for the most part clear; all of which are essential features of any useful manual.

Yet it can hardly be said that Professor Orr has done an ideal piece of work. The book presupposes on the part of its intended readers a larger knowledge of the facts of early church history than they can be expected to possess. The information which a beginner should derive from a manual is here so largely taken for granted that such a one would find himself often at a loss; while those who are prepared to use the work easily would desire a larger and more detailed study. This is true, not only for the reason suggested, but also because of the technical language which is frequently used, and the general theological atmosphere of the book. That Professor Orr is a theologian rather than a historian is easily seen.

The history not infrequently receives inadequate treatment. In chap. 3, on "Gentile Christianity: Nero to Domitian, 64-96 A. D.," about one-fourth of the space is given to a discussion of the catacombs. The *life* of the churches during the time of "the Apostolic Fathers" is scarcely mentioned. In chap. 2, on "The Apostolic Age and Later Jewish Christianity," the *Didache* is treated as a source for the apostolic age, though dated by the writer about 100 A. D. This can hardly be called a discriminating use of sources, since it is employed for a period some years previous to its date. He mixes up references to the *Didache* with references from Acts, Corinthians, Ephesians, Philippians, Colossians, and Timothy, but without any desire to deviate from the traditional opinion concerning their date.